

3-16-1964

**Evangelical Visitor - March 16, 1964 Vol. LXXVII. No. 6.**

J.N. Hostetter

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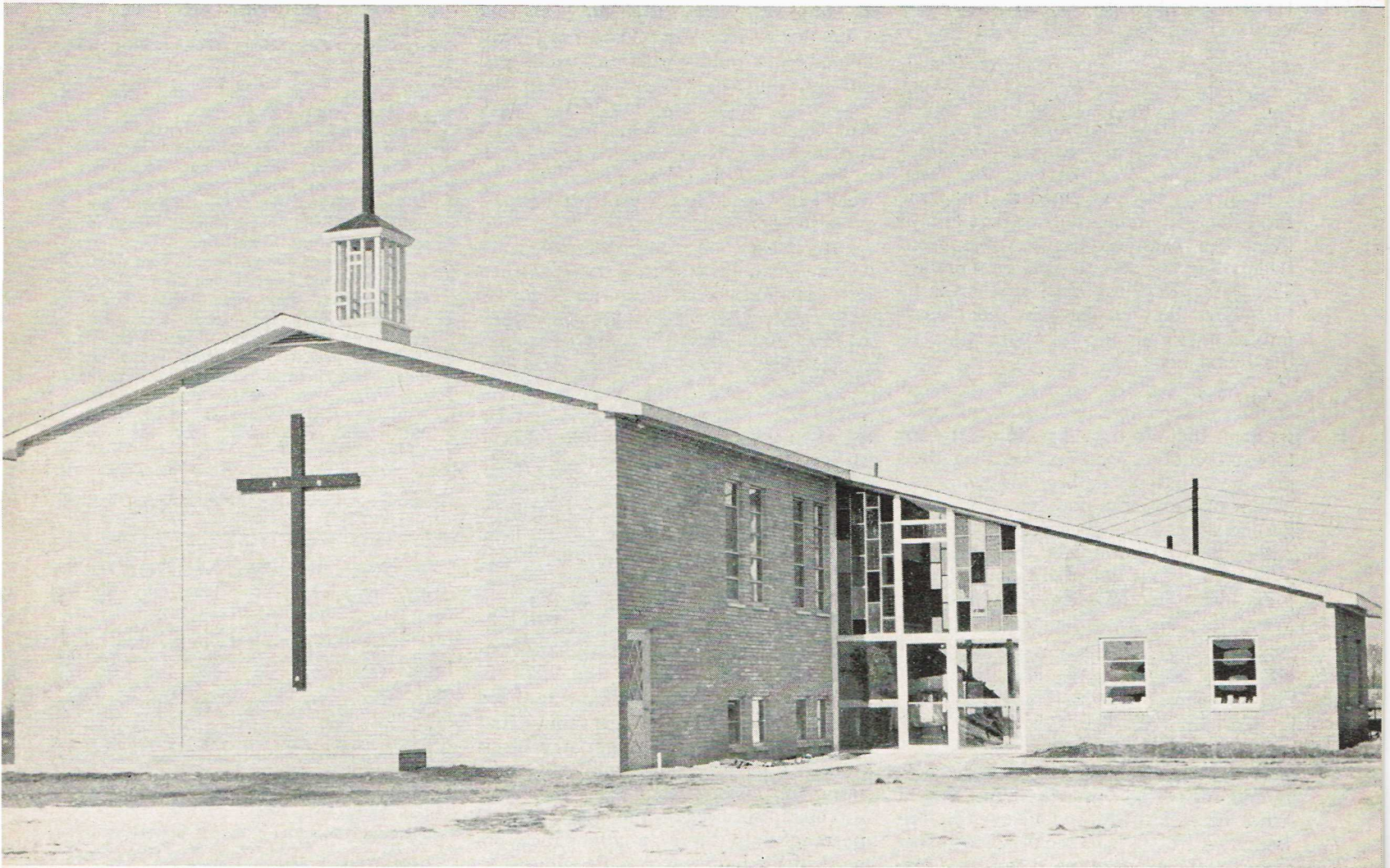
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# Evangelical VISITOR

March 16, 1964



*Recently Dedicated  
Brethren in Christ Church  
Phoneton, Ohio*

(See page ten)



## A New Hymn

**O** SING unto the Lord a New Song." The spiritual depth of a congregation can usually be determined by the kind of music used in the services. One can ascertain the level of living of the Pastor and Congregation by checking over a few church bulletins, giving special attention to the music that is used. If we would face up to reality, many of us would not like what we find!

With the great wealth of sacred music that is available, our limited repertoire of hymns and Gospel songs could almost be classed as "a sin of omission." Recent surveys have revealed that in some Protestant Churches the average list of hymns in common usage varies from twenty-five to seventy-five in number. This rather startling disclosure leads us to believe that we pastors and church musicians should spend more time in the hymn book.

In his preaching, a minister dare not confine himself to a few "familiar" passages in the Word. He must not refuse to explore other portions because they are "new and unfamiliar." Why is the matter of learning a new hymn often regarded as a rather dreadful experience? Although we are lifting the words of William Cowper out of the context of a great hymn, "God Moves in a Mysterious Way," they are so applicable here:

*"Ye fearful saints, fresh courage take;  
The clouds ye so much dread  
Are big with mercy, and shall break  
In blessings on your head."  
(Hymns for Worship, No. 90)*

It is certainly true that learning new hymns for congregational singing can at times be embarrassing, and even humiliating. All of us can recall some rather unfortunate experiences when an unfamiliar hymn was chosen and an attempt was made to master it in a public service. We have heard the expression many times, "I like the old hymns better." When this comment is made, it is usually a way of showing our disdain for something new, and our preference for that which is familiar to us. Are we not short-changing ourselves, however, if we do not put forth an honest effort to enrich our spiritual life with new hymns? We must seek to avoid an attitude like that of the old deacon whose hearing was rather dull. He rose in the council

meeting and said, "I don't understand what you're discussin', but if it's some-thin' new, I'm agin it."

Any congregation or individual can experience the spiritual enrichment of learning new hymns and Gospel songs. *First of all*, there must be a sincere desire to learn. We must be convinced that a greater selection of sacred music will enhance our public worship, extend our cultural horizon, and assist us in the expression of our devotion to the Lord. Any Christian who will put forth the effort necessary to memorize a new hymn a month will find himself greatly enriched by the end of a year. If you are prone to doubt it, try it!

Any pastor or congregational song leader can help a church to experience new inspiration and spiritual fervor through song. But how can new hymns be gracefully introduced to a local congregation?

First, select a hymn that is within reach of the people. It would not be wise to try to teach "The God of Abraham Praise" to a congregation that has not learned a new hymn for a year.

Second, the hymn could be sung by a soloist or quartet to let the people hear it several Sundays. In the event that there is no individual or group available to sing, the instrument could play it. Do not hesitate to sing in unison. Unison singing is very effectively used by many congregations and choirs today.

Third, by using the hymn-of-the-month idea, it is almost a certainty that the congregation will "accept" the hymn after they have become familiar with its music and message.

Worship services become personal and meaningful to those in attendance because of the hymns which are sung. The people are made ready for the message from God's Word through song. Great revivals have swept continents on the wings of a song. The singing of great hymns and Gospel songs continues to be a powerful influence in the lives of men.

There are many benefits and blessings to be reaped from a broadened knowledge of the great hymns of the church. Let us, therefore, give diligence to heed the Scriptural injunction, "O Sing unto the Lord a New Song."

—LeRoy B. Walters

The following congregations reported *Evangelical Visitor* subscriptions equal to 40% or more of their church membership. They should have been so designated in the *Evangelical Visitor* subscription campaign reported in the February 17 issue. Our apologies to those concerned.

Baltimore, Md.  
Clear Creek, Penna.  
Mt. Rock, Penna.  
Fruitville, Florida  
Dallas Center, Iowa

### LOST

Somewhere, with somebody, there are three cans of eight millimeter moving pictures of the mission work in India. These are the original moving pictures of our mission work abroad, and are needed to make up a complete record in the Archives at Grantham.

It has been some years now, that these films have disappeared. No doubt someone borrowed them from Brother Graybill Wolgemuth for use in a mission service, and later forgot to return them. The tins are flat film cans, brown in color, with about 200 feet of film in each one. If anyone can trace these films, kindly see that they are sent to Dr. C. O. Wittlinger, Grantham, Pa., for the Church Archives.

A. D. M. Dick

### EVANGELICAL VISITOR

Volume LXXVII

Number 6

Official Organ of the Brethren in Christ Church, published bi-weekly by Evangel Press, Nappanee, Indiana, to whom subscriptions should be sent.

**Purpose:** To publish the Gospel of God's grace—a complete salvation through the atonement of Jesus Christ the Son of God, made effectual by faith in Him; the walk in holiness by the power of the indwelling Holy Spirit; and the pre-millennial second coming of our Lord.

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**Brethren in Christ Publication Board, Inc.:** C. N. Hostetter Jr., Samuel F. Minter, J. Wilmer Heisey, Paul Hostetter, Joseph R. Aiken, H. G. Brubaker, Isaiah F. Harley, H. H. Brubaker.

**Subscriptions:** \$3.00 per year. New Subscriptions: \$2.50 per year; Gift Subscriptions: \$2.50 per year; Sample Copies free.

Mailing label indicates expiration date. Include both old and new address with requests for change of address.

Entered as second-class mail at Nappanee, Indiana.

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*The following excerpts are taken from Chapter III, A Historical Study of the Function of Music Among the Brethren in Christ, a dissertation written by Dr. H. Royce Saltzman, Up-land, California.*

THROUGHOUT the history of the Brethren in Christ denomination, music has been both an important auxiliary to the religious life of the Church and an integral part of the daily habits of its individual members. Music was the emotional manna upon which the wayfarer fed when spiritual nourishment was needed through life's precarious route. It was "soul-cheering and uplifting to [the] . . . traveler on the narrow way from earth to heaven."<sup>1</sup>

## Music in the Early Brethren in Christ Church

To the early Brethren a clear distinction was made between "music" and "singing." Only the latter was acceptable. The word "music" denoted "songs of the world," choirs, and instruments. The Brethren were quick to point out that since the New Testament did not mention instruments in conjunction with the early Christian assemblies it would be inappropriate for the Church today to use them. They were firmly convinced that if God approved of instrumental music in worship, the apostles would have taught the church to use instruments in their religious practices, inasmuch as it was the duty of these Biblical leaders to establish the newly-formed bodies of Christian believers.<sup>2</sup>

With stark brevity the Church voiced its opinion regarding instruments at the General Conference in 1899.

Art. 4. Have we the privilege to use instrumental music in our churches during worship?

Ans. No.<sup>3</sup>

Furthermore, the use of musical instruments in the home by Church members and the teaching of instrumental music as an occupation were declared respectively inconsistent and not allowable by action of General Conference.<sup>4</sup> Members who violated this standard were to be "admonished and readmonished in love and forbearance."<sup>5</sup>

It is evident that the resistant attitude toward the use of instruments was not shared by the entire Church. John Eber Zook (1875-1900) was the son of the

prominent Church leader and evangelist, Noah Zook. The younger Zook died at the age of twenty-five years. In a memoir, D. W. Zook, brother of the dead youth, made particular reference to John's love for music. As a boy in Dickinson County, Kansas, he had improved his leisure hours by inventing stringed instruments. The writer concluded by saying his brother's voice would no longer be heard "in the morning hour accompanied by the little organ or his own favorite — the autoharp."<sup>6</sup>

In brief, it can be said of the early Brethren in Christ that all instrumental music was forbidden in the Church and generally discouraged in the home, on



the premise that it was an "invention of man and not . . . a command of God."<sup>7</sup>

Music performed by choirs was considered just as sinful as the playing of musical instruments. "Artistic choir singing" was looked upon as a sure indication of formalism and a "falling away" from the true precepts of God's Holy Word.<sup>8</sup> Choirs were prohibited not only because of their relationship to the "formal" churches, but also because of the type of anthem literature used in worship. Anthems were classified as "vain repetitions," since specific words or phrases were often repeated within the course of a single composition. It was reasoned that if vain repetitions in prayer were condemned by God (Matthew 6:7), surely He must be displeased with the repeated words and phrases in musical compositions.

The type of music advocated by the Brethren in Christ was a simple, una-

dorned style of vocal music which enjoined the entire congregation to sing. "All ought to take part in it, in contradiction with [sic] the prevailing artistic choir singing."<sup>9</sup> Above all else, there was emphasis upon singing with spirit and understanding. Since each hymn was looked upon as fulfilling a particular need, such as prayer, warning, testimony, or consecration, the text was to be carefully noted and "put upon our hearts and place[d] in the understanding."<sup>10</sup> Whether the voices were trained or untrained, the singing was to possess the same spirit and individuality as prayer.

### CUSTOMS AND PRACTICES

The austerity of early Brethren in Christ worship provided the perfect climate for the use of an unadulterated style of vocal music. Performed in a slow and protracted manner, singing was largely done in unison, inasmuch as part singing was considered as "dividing the voices" and a practice of the world. Not until the advent of the singing schools, around the turn of the century and in the early 1900's, did harmony in singing begin to find a place in the musical practice of the Church.

Laboriously the hymns were "lined out" by one of the ministers or a person within the congregation who was designated to "raise the tune." Early in the life of the denomination the practice of lining a hymn became a necessity because of the dearth of hymnals. Even after the publication of Brethren in Christ hymnals, the tradition persisted as late as 1900. In a singsong manner the leader or precentor would read one or two lines of a hymn. The worshipers would respond by singing the given lines to a designated tune.

Occasionally, a hymn was lined with the congregation not knowing which tune to use for the given hymn. The result was a variety of melodies sung simultaneously, with the hymn chaotically dying a slow death. Hopeful of an after life where singing would be improved, one sister wrote:

When we get over yonder there will be all new singing, not part of one tune and part of another to the same verse, then a break-down followed by hard feelings . . . There will be no one to find fault with the singing.<sup>11</sup>

Early Pennsylvania folklore included jests which pertained to the "lining out" practice. These jests frequently appeared in print during the 1840's and the 1850's. One such story, recorded in the *Carlisle Herald* in 1854, is still recalled by some of the elderly members of the Brethren in Christ Church and repeated in different forms as a nostalgic  
(Continued on next page)



recollection of Pennsylvania Dutch practice and humor:

A near-sighted German brother, in a dimly-lit country church, gave out a hymn. He prefaced the hymn with the apology—

The light ish bad, mine eyes ish dim,  
I scarce can see to read dish hymn.

The precentor, supposing the lines to be a part of a stanza from a hymn, promptly "struck up the tune in common meter." Whereupon, the old minister somewhat abashed, vainly tried to correct his mistake:

I did not mean to sing dish hymn,  
I only meant mine eyes ish dim.

When the clerk and congregation again responded to the rhymed couplet, the elderly Dutchman "waxed wroth" and cried:

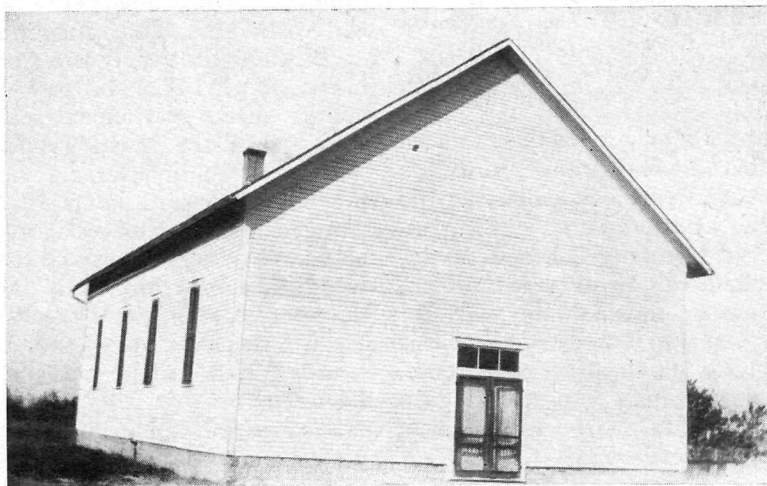
I dink the devil's in you all,  
Dat vash no hymn to sing at all.<sup>12</sup>

One of the most unusual musical practices among the early Brethren was that of "singing down." One such occasion was recorded on a missionary excursion by Noah Zook, traveling evangelist, and his companion, T. A. Long. They met with an unexpected "stumbling-stone element" in the person of a Lyman H. Johnson from Toledo, Ohio. At a meeting held in the Scott school house near Carland, Michigan, Johnson attempted to thwart the progress of the service by injecting his "false doctrines of doing away with all church ordinances . . ." Not being happy at having a fallacious bearer of truth invade their meeting, the congregation under the leadership of Zook and Long, promptly "sang down" the intruder.

The practice of "singing down" seems to have been a united effort on the part of a congregation to discourage lengthy or erroneous discourses from its own members or visitors, as in the above case. The social service (testimony meeting), practiced by the Brethren, provided an opportunity for individuals to expound their own religious credendum. Whereas this unrestrained service was designed to allow members to share briefly with one another their spiritual experiences, it frequently took on the aspect of a religious filibuster. In such cases "singing down" was a gentle, but overwhelming, affirmation from the congregation of their disinterest or disapproval at what was being said. The only recourse available to the offender was either to sit down or leave the meeting-house.<sup>13</sup>

#### RELIGIOUS OBSERVANCES

Congregational singing was an important element in all the religious ob-



servances of the early Brethren in Christ. The Sunday worship service and the prayer-meeting included prayer, testimony, scripture reading, exhortation, and singing. "All sing, and sing with a will."<sup>14</sup>

The Love Feast occasion made significant use of hymn singing. Hymns were sung while the Brethren were seated around tables; they were sung at the observance of the ordinance of foot-washing; and they were interspersed during the rite of communion. Bishop Abraham M. Engle, co-editor of the Brethren in Christ English hymnal, *Geistliches Liedern-Spiritual Hymns*, 1874, wrote a hymn to be used at this holy occasion. The poem appeared as No. 271 in the 1874 publication.

*In memory of the Savior's blood,  
We hold this feast of Love;  
Rejoicing in the love of God,  
Who calls us from above.*

*Here let us all his love adore,  
And praise his gracious name;  
Let grateful joy fill every heart,  
Let all his love proclaim.*

In subsequent stanzas the Brethren were reminded of God's invitation "for all to come and live." Other Love Feast hymns included No. 270, "Ye followers of the Prince of Peace, who round His table draw"; and No. 279, a hymn of John Stennet, "Lord, at Thy table I behold the wonders of Thy grace."

Two of the hymns defending the ordinance of foot-washing appeared as Nos. 266 and 268 in *Spiritual Hymns*, 1874. They were written by John Winebrenner (1797-1860), founder of the Church of God. The hymns were: "When Jesus Christ was here below He taught His people what to do," and "The Church of God believes it right to think and do as Jesus bade." Stanza four of the latter hymn also enjoined the salutation of the holy kiss.

*Now Lord, we'll wash thy people's feet,  
And here enjoy their fond embrace;  
Each with a kiss of friendship greet  
And hope in love to see thy face.*

The permeation of congregational singing extended into harvest meetings, funerals, the dedication of new meeting-houses, baptismal services, and the yearly assemblies of the General Conference.

Today the inveterateness of congregational singing in the musical practices of the Brethren in Christ may be noted by visiting parishes throughout the denomination. While the proscription against the use of musical instruments and choirs is still held to by some of the clergy and laity, congregational singing continues to remain the most important musical aspect in the religious functions of the Church. Remaining as well is the emphasis that *all* music must be done "with spirit and with understanding."

1. Charles Baker, "Music in Church," *Evangelical Visitor*, (March 1, 1898), p. 83.
2. T. A. Long, "Singing and Music," *Ibid.*, (February 15, 1892), p. 50.
3. *General Conference Minutes of the Brethren in Christ Church*, (1899), p. 94.
4. *Ibid.*, (1872), Art. 8: "Is it allowed for members to teach instrumental music? Ans. No." *General Conference Minutes*, (1880), Art. 7: "Conference decided that it is inconsistent for members to use musical instruments."
5. *Ibid.*, (1883), Art. 2.
6. D. W. Zook, "A Memoir of John Eber Zook," *Evangelical Visitor*, (February 15, 1901), pp. 78-79.
7. T. A. Long, *Op. cit.*
8. Charles Baker, *Op. cit.*, pp. 82, 83.
9. *Ibid.*
10. *Ibid.*
11. Sarah Wismer, "Time and Eternity," *Evangelical Visitor*, (May 1, 1898), pp. 169-170.
12. *Carlisle Herald*, (Carlisle, Pennsylvania, November 15, 1854), quoted by Don Yoder, *Pennsylvania Spirituals*, (Lancaster: Pennsylvania Folklore Society, 1961), p. 131.
13. Zook and Long, "Mission Report," *Evangelical Visitor*, (April 1, 1889), p. 107. In the case of Lyman Johnson, "singing down" did not wholly thwart his enthusiastic persistence. He brought charges against Zook and Long and demanded a public hearing. On March 1 and 2 of the same year (1899), a debate was held on the issue of church ordinances. A pamphlet was later printed in order to allow the people to "judge for themselves as to which side has the strongest argument." (*Ibid.*)
14. "The Prayer Meeting," *Evangelical Visitor*, (June 15, 1893), p. 182.



## Church Music Seminar

THE COMMISSION ON CHURCH MUSIC has planned a seminar in conjunction with General Conference at Messiah College this coming June. Featured on the seminar program will be Mrs. Kenneth Frey, Minister of Music at the Palmyra Church of the Brethren. She will bring a children's choir from her church and present a lecture-demonstration. Mrs. Frey is one of the outstanding church musicians of central Pennsylvania.

Other sessions include choir repertoire, conducting, organ and a session with the new hymnal, *Hymns for Worship*, conducted by the editor, Prof. Earl D. Miller.

The seminar will be held morning and afternoon, Wednesday, June 10. It is, in a sense, a climax to a series of seminar sessions conducted by various members of the Commission throughout the conference districts. Emerson Frey spoke to several area church board seminar sessions in the Atlantic Conference on the new hymnal, and on the blessings and opportunities in choir work, especially among the children. Most of the local churches have enough talent among the children if we but provide the leadership. This we should do even though it may cost us something.

Ronald Sider spoke to the Canadian Conference ministerial seminar last summer and followed this with a whole-day session, November 23, with organists, song leaders, and choir directors. This provided an excellent opportunity for church music leaders to gain valuable laboratory experience and to discuss the problems of worship, the use of the hymnal, etc.

LeRoy Walters spoke to the Allegheny Conference ministerial seminar at Roxbury concerning the significance of the music program in the church and also introduced *Hymns for Worship*.

Raymond Niesley presented the hymnal to the Central Conference, and Nelson Wingert assisted the Commission in holding a series of services with the Mechanicsburg, Pennsylvania, congregation where he taught some of the fundamentals of Music Theory and Congregational Hymn Leading.

Church musicians as well as other interested persons are encouraged to attend the seminar at General Conference. Watch the *Visitor* for further announcements. There are plans about a Massed Choir!—more later.

COMMISSION ON CHURCH MUSIC  
Emerson Frey, Chairman

## Helps for the Children's Choir Director

*Organizing and Directing Children's Choirs*—Madeline D. Ingram (Abingdon Press).

*The Successful Children's Choir*—Ruth Krehbiel Jacobs (H. T. Fitzsimmons Co., Inc.)

Many Brethren in Christ congregations have recently shown an increased interest in children's choirs, and an awareness of the potential that exists here for training our youth and for strengthening the Church of tomorrow. But the person who is called upon to direct a children's choir usually experiences a sinking feeling when faced with such a program for the first time.

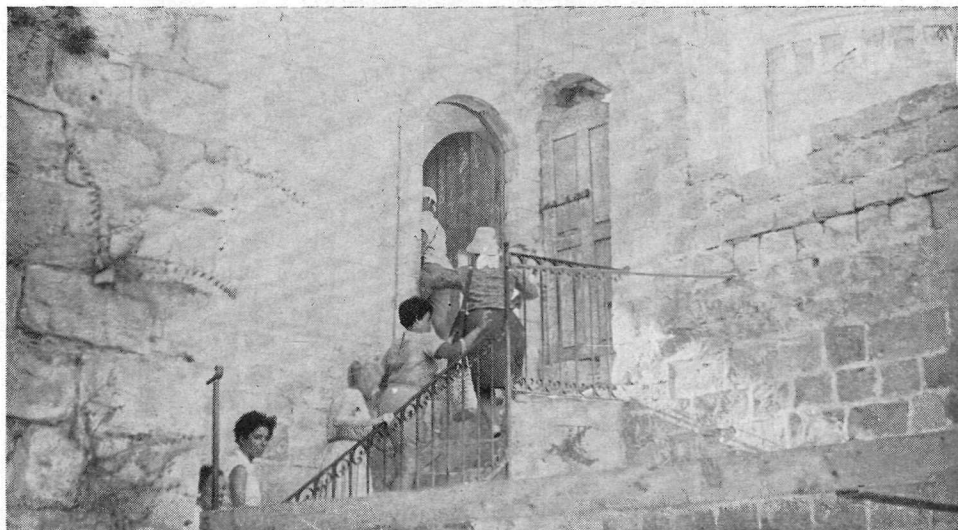
How do we start a choir? What ages should we accept? What do we do with the choir after it is organized? What shall we sing? How about discipline problems? How about the little boy who is a monotone? How much voice training and music theory should be included in a rehearsal? Many choir directors have asked these questions, and they are

among the subjects discussed in the above two books.

Mrs. Ingram and the late Mrs. Jacobs have both written out of extensive experience with children's choirs, and have contributed some valuable insights. They discuss the qualifications of a director, as a spiritual and musical leader, the organization of the choirs, rehearsal techniques, vocal training, choice of music, and similar subjects. The Ingram book is more detailed, particularly regarding choirs of different ages, but both contain much valuable information, and are sources to which you will often refer for information and inspiration.

If you are currently directing a children's choir, or are considering organizing one in your congregation, these books will answer many of your questions and give you fresh ideas to put into practice in your work. Both of these little books should be in your library.

Ronald R. Sider  
Rochester, N. Y.



*Holy Land musing No. 9*

## Upper Room Meditations

*"Where is the guest chamber, where I shall eat the passover with my disciples? And he will show you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover" (Mark 14:14-16).*

IN THE Mount Zion section, on the Israeli side of the city of Jerusalem, the Holy Land traveler climbs up these stairs, walks through this doorway, across a roof top and through another door, to enter what is claimed to be the "large upper room" where Jesus had His last meeting with His disciples.

(Continued on page twelve)



## MISSIONS

# Saharsa Mission Elementary School

**U**NDER GOD's abundant blessing, there was a daily witness through Bible instruction to over 200 Hindu children—this without open opposition. Seven (now eight) fine teachers carried their responsibilities well and we have experienced a decided growth in enrollment for 1964.

Through the eleven months of school there was an average enrollment of 224. Thirty-two children either had transfers or dropped out because of inability to keep up the payment of fees (\$10 to \$15 per year) or found the discipline of studying too difficult.

For the third year the school has been mostly self-supporting. Mission aid received will now be used for building improvement. We especially need (1) an enlarged verandah for sitting space during morning prayers and (2) tin for two classroom roofs which leak badly during the rainy season.

Health, in general, has been good. An epidemic of chicken pox affected about fifteen of the children. Smallpox vaccinations were given by the District Board Health Officer at the end of January. (We're having a bout with the measles already in this new year).

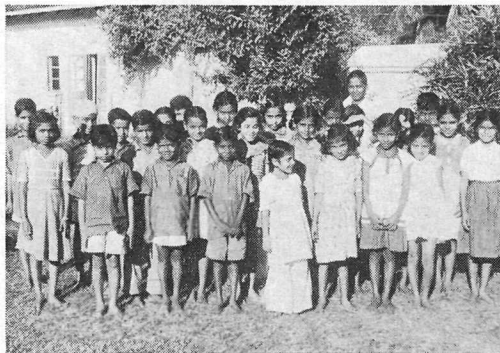
Home visitation continues regularly on Tuesday and Thursday evening, except for days of special rain, Hindu festivals or examinations. Most parents respond eagerly to our visits; "Please come more often," say some.

Our school year ends in December, just before Christmas. Along with our final yearly program we have classroom displays of sewing and handwork. The fine sewing would amaze, as well as

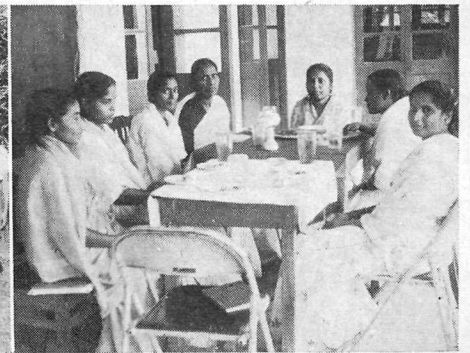


"I made this toy in sewing class" (Class VII).

please you—from the sewing cards in the lower classes to embroidery work and garment-making in the upper classes. The boys do some sewing along with other activities.



Left: Teacher, Mrs. P. Topno, and Class IV; right: Teachers enjoying a taste of the food which Classes VI and VII cooked as part of their final examination.



Left: "We made all these": toys, hankies, tablecloths, shirts, pants, frocks, blouses and sweaters (Class VII); right: upper class children proudly display their garden radishes.



We count it a privilege to work with these boys and girls, and are happy for your interest and support.

*Esther G. Book*

### African Teacher Writes:

**O**UR LOVEFEAST is just over; and all I can say about it is that it has been an answer to prayer. The community suffers from great unrest, as you will probably recollect from my previous two letters. I therefore didn't expect from the people much support during the meetings; but the unexpected happened. The teachers contributed eight pounds and ten shillings (about \$24), and together the contributions amounted to six and a half bags of mealies and twenty-three pounds of cash (about \$65) — a thing I haven't witnessed during the last seven years I have been here. Our brethren were fed well and we have eight pounds left.

I am planning to buy cement to make a water tank for collecting water from the roof for the pupils because they were so good in helping during the meetings. The presence of the Lord was felt. Our evangelistic services are on these days and we have Masotsha Dube of Gumbalo as our evangelist. Many are finding the Saviour.

The political situation is very confused indeed . . . If there ever was a need for God's people to seek His guidance, I believe it has never been greater. People gather together and denounce Christianity, missionaries, and Christians publicly. The future sometimes is dark, to say the least, but I'm assured that God is able to guide His own.

—African teacher (B in C) writing to missionary

### Some 1964 Statistics

"The largest Protestant denominations are the Southern Baptist Convention, Methodist, National Baptist Convention, U.S.A., Episcopal, and United Presbyterian in the U.S.A.

"Contributions were another story. Highest per-member giving churches were: Free Methodist (\$312.58), Wesleyan Methodist (\$222.49), Pilgrim Holiness (\$219.98), Brethren in Christ (\$202.92)." (*Moody Monthly*, quoting from NCC report.)

ALL WILL LEAVE ALL — some day. WHERE? FOR WHOM?

*Evangelical Visitor*



# Junior Prayer Band Project

(1963 - 64 Conference year)



A sewing class. High humidity and high temperatures combine to make study almost impossible at times. Notice the toys made in sewing classes.

*For better learning, happier playing*  
At Saharsa Mission Elementary School—electric fans, swings, and slides. Play equipment for Barjora, too, if possible (no electricity there for fans).

**GOAL — \$1,000**

*Your cooperation valued!*

## Victorious Notes from Japan

IN HAGI the Brethren in Christ-sponsored witness is now 10 years old. In these ten years over 60 have been officially recognized as members. Almost exactly one-half of these have gone to other cities. All but a handful of the thirty left in Hagi take part in the church activities.

For some years there has been a strong youth group. In the last year a ladies' group has formed and is showing signs of becoming established. It has a good

outreach but the older ones are of course more difficult to win for Christ. Another new development is the emergence of a group that is dedicating itself to prayer and work for the evangelism of the area around Hagi. Mary and I are anxious to do all we can to help this group of nationals to be the forward edge of our thrust in this area. The new effort at Oda is apparently going to become the first objective of the group. The main personalities involved have already con-

tributed a great deal to efforts at Susa and Kawakami.

More and more we face decisions of when to step forward as leaders and when to step back while others take up the difficulties and experience the pitfalls of leadership. Over the years it has been difficult to know when to jump in and do things and when to let things go until others see that there are tasks to be done. But in spite of many mistakes God has blessed. The church has done well when I have been away over Sundays and also periods of weeks.

Recently, along with our usual schedules, we have contributed many hours of labor toward the making of a recreation area behind the church building. Money for the materials and for necessary skilled labor came unexpectedly from the dedicated Methodist daughter (and her husband) of a family for whom Mary worked when I was in Japan with YFC in 1951. Since many truck loads of gravel, sand, and cement blocks had to be carried through the building to the lot at the back many believers spent many hours after a day's work in happy service.

Money offerings have averaged close to \$50 per month toward the church property debt, which at this rate will be paid off in another year.

THE SUNDAY SCHOOL has held steady in the face of great difficulty and competition and has shown signs of increase recently (the national trend is downward). Satan has tried to bring division into the group, but through a sharing of feelings and a sincere desire to do His will we are enjoying the victory in Christ.

BOOKSTORE SALES are up. It sows much seed through tracts; there is some fruit already, and Christians are greatly helped by it; but the total volume of sales to unbelievers is very low.

RADIO too brings a little fruit every year but in our area is mainly a sowing operation, as well as a big spiritual boost to believers.

THE CHRISTIAN EVANGELISM SCHOOL seems to make as great a contribution as anything we are doing here in Hagi. It is primarily a station operation, though there are those who come over from Nagato. I am teaching the first year course again; but because of persistent inquiries I have promised to offer another course after Christmas to graduates of the two-year program. I have tentatively joined the Japan Association of Evangelical Training Schools and was able this summer to help another missionary in similar planning for education in his area.

*Peter Willms*



# Crusaders

## I-W — A Job or a Service?

*Kenneth Brubaker*

**I**S I-W SERVICE in a city or local American setting a waste of energy or a loss of time? It can be. It can be the ruin of a man's conscience and a loss of spirituality. The absence of parents and the abundance of time are likely to result in seeking pleasure, looking at the "world," and making hasty compromises. Pastors suggest that single men especially find I-W service a time of spiritual loss. Rural fellows often meet with experiences that are not like anything they have previously known.

The I-W's have one major check on their lives: they have a 40-45 hour job that must be held respectably. Other than their job they find little imperative guidance from church, service board, job assignment, or even Dad and Mother. Much more could be said to express the tendency and frequency for I-W servicemen to "go bad."

I-W servicemen who feel or have felt the importance of representing Christ and showing Him to the skeptic of the United States have become stronger Christians. This is likely how it happened. They received "that letter" from the draft board. They read the letter hastily and prayed. The Lord, being a personal acquaintance, directed their steps to their parents and to their pastors. One city in particular seemed to be a place where the Christian witness was needed. They found, with prayer, a job they could do and have a clear con-

science. They spent the many free hours in God-centered pursuits. They knew why men should not fight, and when asked about their peculiar employment they portrayed the God of Love whom they knew personally.

"Where sin abounds, grace does much more abound." A nurse who once hated these "yellow" I-W men later replied, "They sure make good orderlies and they are apologetic about errors."

Some of these men have done other than their regular assignments. Some find greatest delight in public projects. These are appealing for they relate most readily to the efforts of the whole nation. Many use city baseball leagues to relate to public concern. Depending upon the location, park supervision, club membership, volunteer emergency service, Boy Scout leadership, and institution visitation may all become a part of the serviceman's life.

The job you take may not be your chosen occupation; thus you are working with people of a very different group. This is very true of orderlies and psychiatric attendants. I-W attendants in penal institutions as well often witness to groups that they may not meet again. Particularly let us notice the employment of state and federal institutions. With some exceptions these institutions employ people who can not stand competition of business or are interested in a secure job and then pleasure.

And now permit me to describe personal encounters.

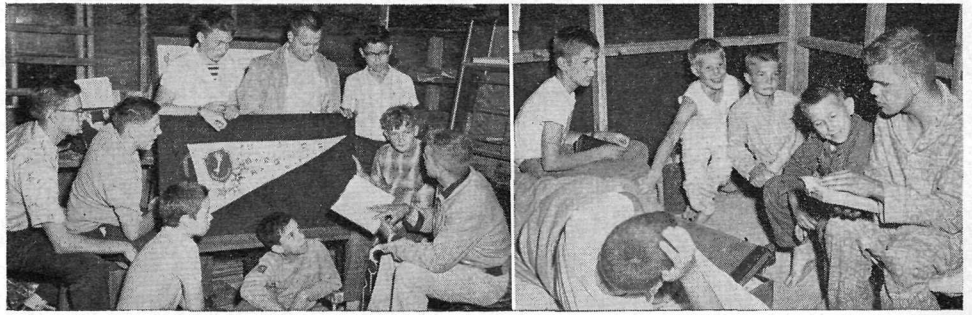
I found my own I-W placement in Fort Wayne, Indiana. Being employed by the State School, I met a very interesting staff. The problems and peculiarities of the school were evident. On my first tasks I found much opposition to my Christian viewpoint. Many of the staff and my roommate cared very little for church, Christ, or the gospel. Within a few days I felt sure that I had found a place to show the love of God to sleeping souls. For the two years my contacts with the staff were a bit tense for me.

To fill some of the time that I had in abundance I bargained with the nearby Mennonite pastor to help to start a boy's program in the area of the church. Within two months we had a club of ten to fifteen boys from the community meeting once a week. The church made many things available for the club.

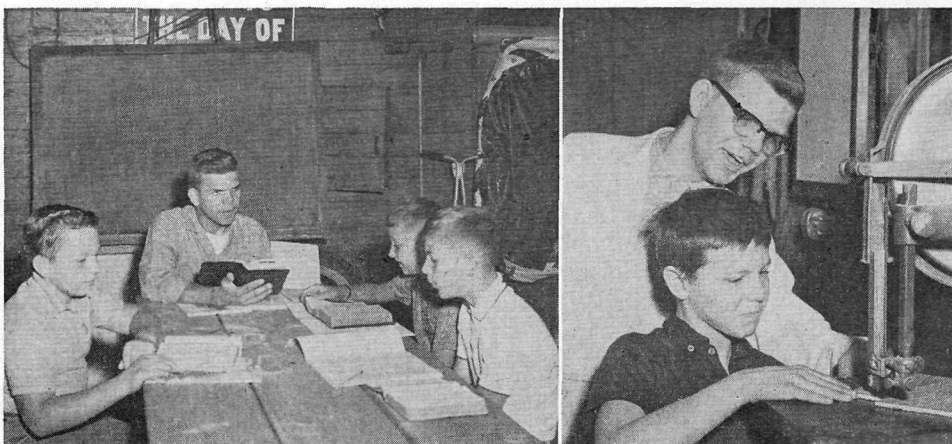
The boys were very fine and quite alert. I soon felt that the next step to my understanding the boys was to become acquainted with the language of television in order to know the fellows better. Putting it mildly, modern children are full of interesting concepts. These boys taught me more in an indirect manner than I had thought to teach them.

Within the two years I met fifty or more boys of the community. Soon several more servicemen assisted the pastor, and together we arranged crafts, woodwork projects, trips, and sports of wholesome activity for the fellows. With the club as with our jobs, we found that a living witness was the greatest witness that we had with these boys.

In addition to our jobs and our club, we servicemen found that working with friends in sports and other church activities was of much benefit to our social and spiritual growth. Each one found something that was to his skill. We taught classes or helped in building community churches. We entertained children at our apartment and built many close friendships. I met servicemen from eight different churches and several different states.



Kenneth Brubaker, left: inspires the boys to united effort, right: leads worship in summer camp.



Kenneth Brubaker, left: conducts Bible study, right: teaches project.

Those men who lived in apartments throughout the city found neighbor relations an important concern each day. Many little items were decided daily, such as where to park all the cars, how to keep the noise down for the people above you, and how to care for the leaves, ice, and snow. They all took special care, for their neighbors knew of our peace position and were critical of I-W life in general.

I am convinced that men who accept I-W placements in cities will find that distances from home, encounter of different groups, and faithless people require strength, courage, and adjustment that the individual may or may not be prepared for. But God surely is.

—Grantham, Pa.

## African Conference Echoes

### WE LIFT OUR GLAD VOICES

Many of us who enjoy music almost feel that the singing makes the Conference! We rather wait with expectancy for our yearly chance to make it ring. Many of our number served in quartettes or music ensembles of some nature while in college. Some have rich solo voices. Then there are those who just enjoy making a joyful noise; and so we all revel in this mode of expression.

What a thrill to use the new *Hymns for Worship* — to pour forth our innermost feelings of adoration and exaltation in those stately hymns! The faithful Estey organ accompanied us. There was special music at most services. The three high school boys played their instruments a few times: violin, viola, and trombone. We long for sufficient time to work up a cantata among ourselves.

### CHANGE IN MISSIONARY STATISTICS OVER 10-YEAR PERIOD

	1953	1963
Number of Missionary Couples	11	23
Children of Missionaries/ VS workers	18	57
Single lady missionaries	18	24
I-W and VS-ers (married and single)	0	11
Totals	58	138

— Compiled by Mary C. Engle

### IMPRESSIONS

I felt like Peter during the transfiguration on the mountain. I wish we could be here for another week.

— D. Mushala

I was very much inspired during the period when the missionary mothers brought to God the deep concern they had about their children who are at schools where influence could be for or against God's liking. Hence, my desire to have our African mothers join this group.

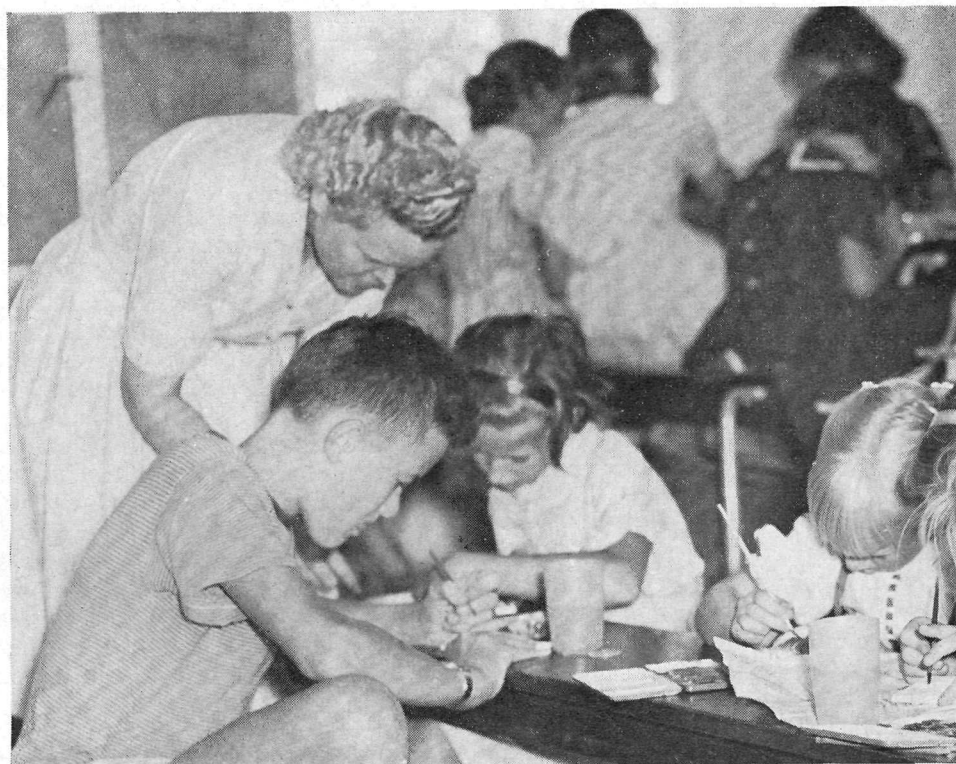
— H. K. Ncube



Playground paradise—one of the piles of sand brought for the Choma Secondary building program. The building program was in progress during the time of Conference. One morning Gwen Kibler informed her Mommy, "Some men are playing in our sandpile!"

## "Junior Conference" at Choma

CHILDREN'S MEETINGS at 8:30 this morning. This is for parents," announced the General Superintendent. These meetings were supervised by Dorothy Gish and Laura Ford, of the Child Evangelism Fellowship, whose service was again much appreciated. At the end of Conference, the children gave an enjoyable program under the latter's direction. The hostel children also performed a few of their Christmas numbers to "let their parents see."



Child Evangelism worker, Miss Ford, Los Angeles, California, conducts activity period with the missionary children's group at the African General Conference.



## Home Missions and Extension

# Phoneton, Ohio

**H**IGHWAYS ARE rerouted, industry re-located, and population centers redistributed, over the years. Phoneton is one of the growing localities which, across the continent, present a magnificent challenge to the Christian church.

Only a few years ago some of its residents were known to minimize the importance of Phoneton. But this little town has an interesting past and a promising future. More than eighty years ago the American Telephone and Telegraph Company here established its switchboard for the network of nationwide communication — giving the town its name. Connections for all points, east-west, north-south, were made here, in the building which now houses the Brumbaugh Ice Cream Company and a number of apartments.

Phoneton is located at a crossroad on the old National Trail, old U. S. Route 40. It is only ten miles northeast of downtown Dayton, and two and one half miles from an expanding Dayton suburb. It is ten minutes from Dayton Airport, and but slightly farther from Wright-Patterson Air Base. Phoneton itself is enlarging, with a trailer court and Dinsmore addition.

Our work in this southeast corner of Miami County, Ohio, began in 1955. The Ross Jacobses of the Church of the Brethren had spoken to Rev. Ohmer Herr about a small church in West Charleston, built in 1843 and unused for many years. They urged our people to take it over. Brother Herr referred the matter to Bishop C. J. Ulery, who made a personal investigation. His godly concern increased as he found the community responsive.

Under Ohio State Law, this building was acquired for the legal expense of taking possession. The sum of three thousand dollars was invested in remodeling the property. In June of 1955, Rev. A. Hess Brubaker became the first pastor of the work in West Charleston.

This one-room church was not suitable for progressive enlargement, and early in 1963 it was sold to the Primitive Baptists for four thousand dollars.

Circumstantial considerations seemed to confirm divine guidance to Phoneton, as appropriate for the reinvestment of



Phoneton Building Committee: left to right; Harold Kniesly, Pastor Elam Dohner, Sam Neely, Norman Smith, Andrew Slagenweit, Bishop Carl Ulery, Alvin Heise.

the sale price in church property. The Mission Board and the local congregation are sincerely grateful for the donation of three choice acres, just west of the Phoneton intersection on old U.S. Route 40, on which to erect a new Brethren in Christ church. Our benefactor is Mr. Emmert Studebaker of the Church of the Brethren, founder and proprietor of Process Equipment Company, Route 2, Tipp City, Ohio.

The West Charleston church was used until April of 1963. During May, services were conducted in the Bethel school cafeteria. From June to October the center of congregational activities (including a daily vacation Bible school) was the Ohio evangelistic tent which was pitched on the new church grounds. Between June, when the Brubakers left, and September, when the Dohners arrived, the local group faithfully carried on, with the help of lay-pastor Marvin Freed, and family.

Groundbreaking was followed by excavation and construction, beginning in July. The work was hastened, to make the new basement available before too late in the fall. The first service in the new sanctuary was held on the day of dedication, January 19, 1964.

This day marked the glad fulfillment of much prayer, anticipation, planning, and labor. Ninety-five persons were present for Sunday school at 9:30. More

arrived for the worship hour when the former pastor, Rev. A. Hess Brubaker, now in charge of the Mowersville congregation, Newburg, Pa., brought the morning message. Music was provided by the "Singing Martins" of Englewood.

The local church ladies served dinner to one hundred persons in the Fellowship Room. Snow melted, the ground thawed, and mud became treacherous on the recently graded lawn area. In spite of this, the 2 o'clock dedication hour arrived to witness a crowd of nearly three hundred. There were visitors from Napanee and Auburn, Indiana, and from Ashland, Ohio.

Pastor Elam Dohner emceed the dedication service. The Gospel Mariners with soloist Marvin Freed brought soul-stirring messages in song. Bishop Ulery delivered the sermon, and Extension Board overseer Andrew Slagenweit led in the rite of dedication.

The three-level brick structure consists of the 36 x 60 church with full basement, and the 16 x 28 parsonage apartment which is attached to the church by a 12 x 28 glassed-in foyer. With expanding residence areas in all directions, these facilities have promise of a challenging future. The potential is tremendous, and humbling, feels the pastor who hopes, under the blessing of God, to see the community become deeply Christian, not merely prosperous.

Membership at dedication was seven. May the Lord add and multiply, to His glory.

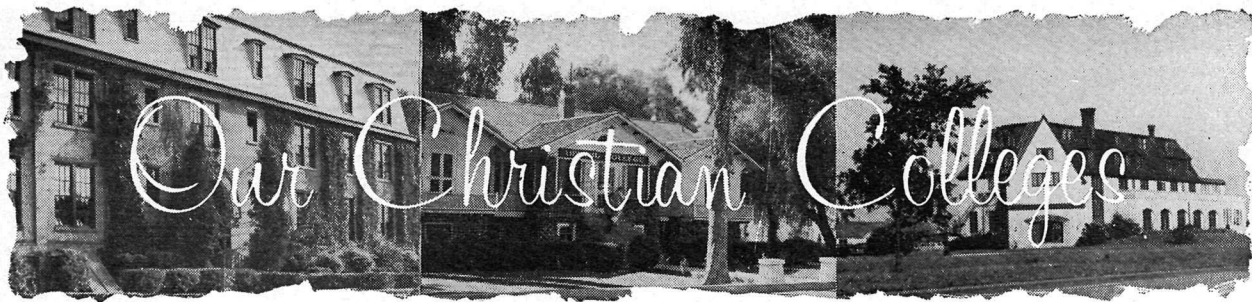
## TENNESSEE

John Schock, Smithville (Pomeroy Chapel) pastor, never "goes off the air." Even his letterhead is interesting. It says: "The Friendly, Spiritual Church."

He finds the work very encouraging, with definite progress in administration, numbers, and spiritual devotion. The average Sunday school attendance for the fourth quarter of 1963 was 80.



Group recently baptized, Smithville, Tennessee.



#### MESSIAH COLLEGE

##### MINISTERS' SUMMER SESSION

Messiah College will offer a new ministers' seminar. Three weeks of inspiring and intensive study are being scheduled for ministers immediately following General Conference.

Frequent requests for varied courses have prompted the inauguration of this program. Two distinctive subjects will be offered. The minister, or missionary, or ministerial student may select either the course in *Pentateuch* taught by Mr. Alden Long or a course in *Homiletics* taught by Mr. D. Ray Heisey.

These courses are equivalent to a full semester's work and can be used for college credit. The session will continue immediately following Conference beginning June 16 and ending July 2 on the campus of Messiah College.

##### JUNIOR ADMISSIONS

The Pennsylvania Department of Education and high school administrators have presented a challenge to the colleges. With the accelerated high school program and the enriched curriculum, many high school juniors have completed the level of studies required for the senior high school diploma. The State Department has, therefore, approved a program which will allow the advanced junior to enroll in the college freshman year without completing the senior year of high school.

Qualifications for junior admission include the following: (1) a superior high school record to the end of the junior year, (2) favorable College Board scores or Preliminary Scholastic Aptitude Test scores, (3) recommendations from the student's high school, indicating that he is socially, emotionally, physically, and mentally prepared for this type of program, and (4) approval on the part of the parents.

For further information regarding junior admissions, write to Admissions Office, Messiah College, Grantham, Pennsylvania.

##### TEACHER EDUCATION REVIEW

On February 4, 5, and 6 a team of nine educators visited Messiah College to review the program in teacher education. The team members included representatives from the Pennsylvania Department of Public Instruction and also from a number of state colleges and church colleges.

The members of the team were specialists in the various disciplines and phases of education. They explored library resources, analyzed course content, evaluated the quality of teaching, measured the enthusiasm and the ability of the students as potential teachers, and pointed out areas of strength as well as recommendations for improvements.

The team members were most delightful and appreciative. Some comments which characterized their attitude are as follows:

In conversation with a colleague, "We can't stop this college. It has too many good things going for it."

"The longer I am on the campus, the more strength and value I discover."

"You people can develop the kind of moral and spiritual teachers that our state needs. In the state college we try to build this kind of character, but cannot do it as effectively."

"If this college had the financial resources that are available to state colleges, it would put us all to shame."

"As long as you maintain your spiritual concerns and develop the Christian character, you have a right to compete with other established colleges. If you ever lose this purpose and dedication, you may as well close your doors."

The team commended the excellence of teaching. They were favorably impressed by the records of graduates who have gone into the public schools. They have recommended that Messiah College be authorized to offer full education with educational courses for secondary certification. These recommendations will be considered by the State Board of Education. In the meantime graduates of Messiah College are continuing to receive certification through a cooperative program with neighboring colleges.

#### UPLAND COLLEGE

##### DOCTORAL ACHIEVEMENTS

Four Upland College teachers have recently made significant strides in their doctoral programs. Two have completed all doctoral requirements, and two have passed the written and oral preliminary examinations of their programs.

Professor Owen H. Alderfer, Chaplain and Chairman of the Department of Bible and Religion, received the degree of Doctor of Philosophy at the Claremont Graduate School and University Center. Associate Professor H. Royce Saltzman, Chairman of the Music Department, was awarded the degree of Doctor of Musical Arts in the major field of Church Music at the University of Southern California.

Dr. Alderfer's dissertation, *The Mind of the Brethren in Christ*, and Dr. Saltzman's subject, *A Historical Study of the Function of Music Among the Brethren in Christ*, represent extensive research in various centers of the Church, including the church archives, as well as in personal interviews with many older members of the denomination. Dr. Alderfer studied under two Danforth Foundation teacher-study grants.

Rev. Mr. Alderfer is a graduate of Upland Academy and Upland College. He received the degree of Bachelor of Divinity at Asbury Theological Seminary. He has held pastorates in the Brethren in Christ Church in Springfield, Ohio, and the Mt. Baldy Church near Upland. Before entering graduate school, he taught in Upland College for six years. At present he is General Conference Secretary of the Brethren in Christ.

Dr. Saltzman was graduated from Messiah Academy and from Goshen College with the Bachelor of Arts in Music. He earned the Master of Music at Northwestern University. Before beginning graduate study, he taught music in Messiah College and Upland College.

He has served as Minister of Music at several churches in the Los Angeles area and presently is Guest Director of Music at the Hollywood Presbyterian Church.

Lenore Ewert recently passed her preliminary examinations in English at Claremont Graduate School, and Herbert Beilawa, in music at the University of Southern California. Miss Ewert will present a dissertation, and Mr. Beilawa, a symphony in completing their doctoral programs.

#### UPLAND ADOPTS TRIMESTER CALENDAR

Beginning this fall Upland College will change from the traditional nine-month semester calendar to the year-round-trimester calendar. Student reaction to the change when first proposed last year was highly favorable. Especially popular is the three-year A.B. program which will be made possible by the student's following the normal schedule outlined for this calendar.

Especially those students who expect to continue their education after completing their A.B. will find the acceleration which Upland's program provides particularly appealing. For the prospective doctor, teacher, seminary student, and similar pre-professional students, the year which is saved in the bachelor's degree means a year's headstart in his profession.

#### NIAGARA CHRISTIAN COLLEGE

##### CHAPEL CHAT

Every day for half an hour, we gather in our beautiful ballroom-turned-chapel to sing, to pray, and to exhort. The faculty takes turns at holding forth. They are all seated in the "amen corner" and each knows his turn, much as in the days of our fathers. In addition to providing food for meditation for staff and students alike, the exercise is a valuable training for teachers in the age long art of preaching. It is as interesting to see teachers develop as it is to see students do so. I have often marvelled at the gracious words that fall in the soft silence of the chapel hour. We enjoy and endure guest speakers from time to time, but we are most edified by hearing exhortation from those we know. Truth comes most searching, not from blasts of bombast, but from the sometimes hesitant utterances of those whose lives are like an open commentary on what is said.

Students are not always content with comparing what is said with the sayer. They find a quiet chapel period monotonous, especially since they may not use it as a social hour; nor may they give free rein to the brilliant remark that springs eternal to their lips during service.

The Brethren in Christ have always considered quietness "dead," but there may be more life in proper silence than in the fanfare of trumpets. We are so accustomed to the rumbling of rockets and bombs that we grow jittery in silence or solitude. In chapel we learn to obey the command: Be still and know that I am God.





## The Tobacco Question in the Church

### PART II

THE FOLLOWING testimonial was published in the *Evangelical Visitor*, June 15, 1893.

#### "DELIVERED FROM SLAVERY"

"I will give to the readers of the VISITOR my experience as a slave to tobacco and how the Lord cleansed me from it. For seventeen years I was addicted to the use of tobacco. During this time, I often wished to get rid of the appetite, but my wishes were not on a sound basis, for whenever I heard some one say that it was a sin to chew or smoke, my thoughts were indifferent. It was because I did not want to believe that it was wrong to use it. I often said if I thought it was wrong to use it I would quit, but how can the Holy Ghost teach us if we don't want to believe Him.

"I will now state what kind of a user I was. My wife only found out that I used it by someone telling her, and she was compelled to believe it when she found some in my pockets. I always said if I would use it as some do, who are an offence to those around them, then it would be sin; but I used it so mildly and this way tried to excuse myself. Some who had been around me for seven years have told me of late that they did not know that I used it until others told them, and here is where the enemy got the grip on me. One time I began to think it might not be right, then came all kinds of excuses, such as the carnal mind will suggest. I at one time tried to quit but was not willing to throw the tobacco away, and I carried a piece in my pocket about three months without tasting it, but the appetite remained all the same. Then I commenced to use it again and my appetite became worse than ever. I found it was gradually increasing.

"After using it for about three months, I noticed an article on tobacco in the VISITOR (May, 1888, page 131), which created quite a contention among those who were opposed to the VISITOR at that time, of whom I was one, but was cured in less than fifteen minutes. On one occasion I heard it said from the pulpit in reference to this article, 'They are publishing lies.'

"I will now give you an account of how the Lord dealt with me, and my surrender, and then how he has blessed me since. When I had read the article, I thought to myself, 'That is a lie.' At that moment God laid the rod upon me, I laid down the paper and left the house. But I only got away about thirty steps when I said, 'Shall this filthy weed deprive me of salvation?' I took it out of my pocket and threw it into the creek. Then I started off to work, but had to stop again and then turned my pockets inside out and dusted them off. I started again but had to stop and go back to the house and turned every pocket I ever had tobacco in, and prayed to the Lord to deliver me now, and at that moment the appetite for chewing tobacco was taken away from me and has never returned. I was never tempted since to take a chew.

"The Lord will do much for us if we only let him. Now through reading the article above referred to, the Lord got hold of my case and made quick work, and I praise him for it. It was deliverance. Now I request the editor to republish the same article and my prayer is that it may have the same effect on every reader, who is a tobacco user, that it had on me.

Abilene, Kansas

J. K. Forney"

## Upper Room Meditations

(Continued from page five)

The traveler stands silently under the vaulted ceiling of that "large upper room" and recalls that in this place:

1. "He sat down and the twelve disciples with him."
2. "There was strife . . . which . . . should be the greatest."
3. "He . . . washed their feet."
4. "He said . . . one of you shall betray me."
5. "Jesus . . . said . . . take eat, this is my body."

Here in that upper room, after Judas had gone out and that first sacred communion service was concluded, Jesus unfolds to His disciples the inner revelation of Himself and His ministry. He declares Himself to be the Way, the Truth and the Life. He who had come to earth to save men from their sins now states He is leaving them to prepare a place for them. He tells them:

1. He will come again.
2. He will send the other comforter—the Holy Spirit.
3. He expects fruit from the lives of His followers.

4. He declares that in this world His followers will meet tribulation.

5. He announces that He is bequeathing to them His joy and peace.

Then, after talking to the disciples about the Father, He concludes this personal heart to heart communion by talking to the Father about the disciples. In that matchless prayer He stands as the interceding high priest between God and man as He prays:

First for Himself,

Then for the disciples with Him in that room,

Finally for all believers, including you and me.

"And when they had sung an hymn, they went out unto the Mount of Olives."

## CHURCH NEWS

### BULLETIN-BITS

The youth at Merrill, Michigan, featured a fellowship supper for community youth during Youth Week. They also attended two evenings of gospel songs as presented by the Sons of Harmony gospel quartet.

The Oldster's Trio from Messiah Home, Harrisburg, Pa., presented special music at Hanover, Pa., Sunday morning, February 23.

Camp Freedom, St. Petersburg, Florida, reports a fine spirit in the Camp. Average attendance included, morning 99; afternoon 121; evening 139; with an average attendance for the entire camp of 114.

Pastor Wilbur Benner and wife, Air Hill, Pa., with two ladies in their car, were involved in an automobile accident in Georgia, enroute home from Camp Freedom, St. Petersburg, Florida. Brother and Sister Benner were hospitalized for two weeks in Georgia. The two ladies continued their way home by bus. We hope and pray for the Benners complete and speedy recovery.

Highland, Ohio, reports good attendance and interest for special services, January 27-February 9. Luke Keefer served as evangelist.

Peter J. Dyck, MCC director in Europe, presented an illustrated address at Palmyra, Pa., Sunday evening, February 23.

Youth for Christ Director, Bob Neff and a Teen Team, including Larry Moyer, presented the evening program at Maytown, Pa., Sunday, March 1. The Team is scheduled to go to Brazil.

Robert Lehman, William Hoke and Donald Zook were featured as speakers for a Missionary Conference at Highland, Ohio, February 15-16.

Pastor Glenn Hensel, Messiah Home congregation, Harrisburg, Pa., has accepted a call to be pastor of the Abilene congregation, Kansas.

Pastor Lane Hostetter, Lancaster, Pa., conducted special services with the Grantham congregation, Pa., February 23-March 1.

The Franklin County Missionary Conference is scheduled to convene at the Green Springs Church, Pa., March 19-22.

Former attendants at Fairland, Pa., now living at Upland, California, prepared a program on tape for the Fairland Adult Crusaders group. Using as a theme, "Fruits of the Spirit," the presentation, prepared on tape and slides, was given at Fairland, Sunday evening, February 23.

Returned I-W, Earl Lebo, presented pictures and a report of his term of service in Africa at Chambersburg, Sunday evening, February 16.

Dr. G. Frederick Owen, a specialist on the Middle East, resident of Colorado Springs, was guest speaker at Mountain View Chapel, Colorado Springs, Colorado, Sunday morning, March 15.

Pastor Nelson W. Miller, Ontario, California, used as sermon themes, "What Does Jesus Say about Divorce?" and "What Does Jesus Say about Sex?" on consecutive Sundays in February.

The Mount Royal United Church Choir, Saskatoon, Saskatchewan, presented two Sunday evenings of special music in the Saskatoon Church in March. Ronald Lofthouse serves as the pastor.

Pastor Henry N. Miller, Zion, Kansas, was guest minister for special services at Hamlin, Kansas, February 26-March 8.

The Brazil Teen Team with Larry Moyer as a member, presented the morning worship service at Mount Pleasant, Pa., Sunday, March 1. Hess Brubaker started evangelistic services Monday evening, March 2.

Rev. and Mrs. Paul S. Miller, former missionaries in India, spoke for the WMPC monthly meeting at the Village Church, Indiana, March 4.

#### REGIONAL CONFERENCES CONVENE

Atlantic Conference, March 21, Manheim Church, Pa.

Allegheny Conference, April 11, Everett High School, Pa.

Canadian Conference, March 21, Rosebank Church, Ontario.

Central Conference, March 12-13, Fairview Church, Ohio.

Midwest Conference, March 12-13, Abilene Church, Kansas.

Pacific Conference, March 6-7-8, Upland Church, California.

#### SPECIAL SERVICES

Arthur M. Climenhaga at Montgomery, Penna., March 22-29; Charlie B. Byers at Antrim, Penna., February 16-March 1; Walter Winger at Amherst Community Church, Massillon, Ohio, March 1-8; Robert Ferguson at Dayton Church, Ohio, March 22-29; Ralph Wenger at Elizabethtown, Pa., March 25-29; Edward Gilmore at Cross Roads, Penna., February 23-March 8; Henry N. Hostetter at Sippo Valley, March 25-29; Charles Rife at Hollowell, Pa., April 5-19; John N. Hostetter at Five Forks, April 23-May 3; Roy Sider at Wainfleet, Ontario, January 26-February 10.

#### MANHEIM, PENNA.

A converted Jehovah's Witness, Mr. Ted Denture spoke to the congregation, Thursday evening, December 5. A full church came to learn how they can better witness to this group of people.

A combined choir, including Mastersonville, Mt. Pleasant, Speedwell Heights and our own congregation, presented the Christmas cantata "While Shepherds Watched." Pastor Alton Dourte, with Sister Dourte as narrator,

led a candlelight service, Sunday evening, December 22.

Bishop Henry Ginder was guest speaker for our evangelistic services, January 5-15. The first week was very well attended. A snow storm of blizzard proportions interfered with the last two nights. The Monday night service was canceled entirely. We are grateful to the Lord for the spiritual encouragement received. Some special seeking was done in homes as well as the church.

#### SPRINGVALE, ONTARIO

Thirty-six members of the Sunday school, representing nearly one-half of our average attendance, were presented diplomas and awards for perfect attendance during 1963. The Sunday school reached new heights in both attendance and interest during the year.

Attendance was good for our evangelistic services, October 29-November 11. The congregation and neighboring friends appreciated the inspiring Bible-centered messages of Rev. John Arthur Brubaker.

Christ's Crusaders led in the annual Candlelight Christmas program, December 22. A Junior Chorus sang several selections and a pageant "God Created Christmas" was presented by the young people. Pastor Walter Winger, Port Colborne, gave the Watch-night message. Local talent and the Wainfleet Gospel Four presented special music.

We look forward to celebrating the 60th Anniversary of the building of the Springvale Church in 1964.

*Norma Nigh*

#### KINDERSLEY, SASKATCHEWAN

Rev. Wesley Wakefield, Kinuso, Alberta, spoke in our special meetings during December. Many homes were visited. We are thankful for the spiritual progress which resulted. Sunday school attendance averaged 104 during October. Some regular attendants have moved away. We are thankful for new attendants, filling in the ranks. The church was well filled for the annual Christmas program in spite of fairly cold weather. Mrs. Donald Dearing directed the program.

A teen-time program, creating new interest is held each Friday evening. Physical recreation and spiritual development are stressed on these evenings. Pastor Lorne Lichty spoke recently in the Saskatoon Church and shared in the Watch Night service at Delisle. He was asked to bring a devotional meditation to the first meeting of the Council in 1964 here in Kindersley. Good progress has been made in

paying the mortgage on the parsonage. Built five and a half years ago, a Christmas offering each year is given to reduce the indebtedness.

*Jeanne Lichty*

#### HOUGHTON CENTER, ONTARIO

A capacity crowd attended the Annual Christmas program. The children sang and gave recitations. The play "The Fourth Wise Man," was presented by the youth group. Much preparation went into the program.

Walsingham and Frogmore congregations joined in a Watch Night service. The Long family and the Ladies' Trio presented special music. Mrs. Arthur West presented an acoustic emphasizing "The Light of the World." Pastor John Pawelski, Walsingham congregation, gave the meditation. Fellowship and the showing of a film were included.

*G. Long*

#### GOLDEN ANNIVERSARY MISSION

##### TREE BEARS FRUIT

The Golden Missionary Tree as reported in the Fiftieth Anniversary celebration of Brother and Sister Graybill Wolgemuth grew from \$25 when received to \$200 when finally presented to the World Missions office. The money is to be used for the training of Nationals for a soul winning ministry in Africa and India.

The tree is a fitting symbol of the devotion and interest of the Wolgemuths in a missionary ministry, covering many years.

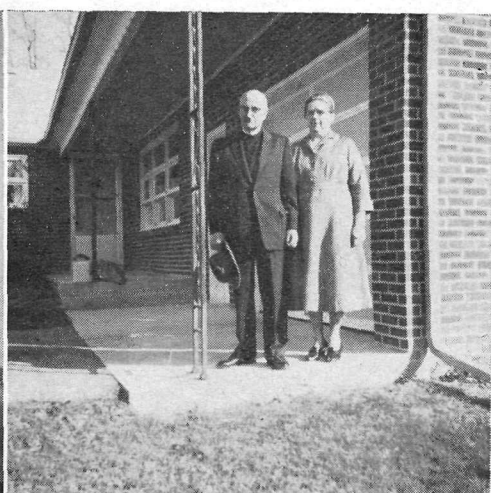
#### CONOY, PENNA., CELEBRATES NOTE BURNING

The first shovel full of dirt was lifted April 3, 1958, marking the beginning to build a parsonage. Rev. and Mrs. C. R. Heisey presently serving as pastor, occupy this lovely and comfortable home.

Much of hard work, sacrifice and zeal reached a moment of triumph Sunday morning, December 29, 1963. While the note was being burned the congregation joined with Pastor Heisey and two trustees, Leroy Hilsher and Mahlon Frey, singing "Praise God from Whom All Blessings Flow."

The year 1963 brought many blessings, opportunities and privileges. Because of a worldwide interest in missions, many challenges were brought to us from missionaries and friends of missions. The Richard Witmers, Sampson Muddenda, Albert Engle, Donald Zooks, Charles Engles, C. N. Hostetter, Henry N. Hostetter and the Lowell Manns were among those who spoke to us.

Mrs. Lowell Mann grew up in the congregation. We appreciated having them spend their short furlough in this area.



Conoy burns the note. Left: Pastor C. R. Heisey with trustees, Mahlon Frey, left; and Leroy Hilsher. Right; Rev. and Mrs. C. R. Heisey by the lovely parsonage.



## URGENT NOTICE

Mount Carmel Children's Home, Morrison, Illinois, is in urgent need of a consecrated man and wife. Interested persons please contact Albert E. Cober, 212 Maple Avenue, Morrison, Illinois.

## Births

BOWERS — Deanne Elizabeth, born December 28, 1963 to Rev. and Mrs. Harold Bowers, Brooklyn Mission, New York.

CHESTNUT—Michael Lee, born to Mr. and Mrs. Lee Chestnut, January 14, 1964, Mechanicsburg congregation, Pa.

ESTEP—Sherry Sue, born to Mr. and Mrs. John Estep, January 20, 1964, Shenks congregation, Pa.

FREY—Ella Marie, fifth daughter, born January 23, 1964, to Mr. and Mrs. C. A. Frey, Jr., Zion congregation, rural Abilene, Kansas.

GARMAN—Pamela Jo, born February 3, 1964, to Mr. and Mrs. John Garman, Shenks congregation, Deodate, Pa.

HOOVER — Robin Lynn, born January 28, 1964, to Mr. and Mrs. Robert Hoover, Shenks congregation, Deodate, Pa.

LASHER — Ray Andrew, born February 5, 1964, to Mr. and Mrs. James Lasher, Fairland congregation, Cleona, Pa.

MEYERS—Micah Marvin, born February 10, 1964, to Mr. and Mrs. Marvin Meyers, Montgomery congregation, Pa.

ROSENBERGER—Karen Louise, second daughter, born November 9, 1963, to Mr. and Mrs. Lyle Rosenberger, Mtshabezi Mission, Bulawayo, Southern Rhodesia, Africa.

ROYER—Kendrick Forest, born to Pastor and Mrs. Kenneth Royer, January 11, 1964, Merrill congregation, Michigan.

SCHWARTZ—Leroy Earl, born January 15, 1964, to Mr. and Mrs. M. Samuel Schwartz, Locust Grove congregation, Penna.

SLAYMAKER—Duane Alan, born February 21, 1964, second son to Mr. and Mrs. Clyde Slaymaker, Jr., Refton congregation, Pa.

## Weddings

CARBAUGH-THRUSH — Miss Dorothy Jean Thrush, daughter of Mr. and Mrs. Ralph Thrush, Greencastle, Pa., became the bride of Mr. Amos Jeremiah Carbaugh, Mercersburg, Pa., February 10, 1964. The ceremony was performed in the bride's home by Rev. Easterday.

GLANT-DAVIS—Miss Rita Davis, daughter of Mr. and Mrs. Jeremiah Davis, Sr., Lebanon, Pa., became the bride of Mr. Robert Glant, son of Mr. and Mrs. Martin Glant, Lebanon, Pa., February 1, 1964. The ceremony was performed in the Fairland Brethren in Christ Church, Pastor Clark A. Hock officiating.

KREIDER-HOLLENBECK — Miss Patsy Hollenbeck, daughter of Mr. and Mrs. Pearse Hollenbeck, Cassopolis, Michigan, became the bride of Mr. Ellis Kreider, son of Mr. and Mrs. Ethan Kreider, Campbelltown, Pa., October 19, 1963. The ceremony was performed in the Bethel Community Church, Cassopolis, Michigan, Pastor Glenn S. Ressler officiating.

## Obituaries

BAKER—Mrs. Elsie Baker, eldest daughter of the late Benjamin and Lavina Cober was born December 20, 1893, passed away at her home in Kurtzville, Ontario, January 23, 1964.

She was united in marriage to Ralph Baker, September 13, 1916. In addition to her husband she is survived by four daughters: Mrs. Vernon McIlroy, Gowanstown; Mrs. Frank Bennett, Unionville; and Mrs. Paul Heise, Palmerston; Mrs. Harold Wideman, Gormley; and one son, Clinton, Kitchener; also two foster daughters, Mrs. Floyd Houser, Stouffville and Mrs. Keith Winger, Oak Ridges. Also surviving are 24 grandchildren, one great-grandchild, two sisters and one brother. She was converted at 13 years of age and united with the Brethren in Christ Church.

Funeral services were held in the Moir Funeral Home, Gorrie, Ontario, Pastor W. Sheldon Wilson and Rev. C. I. Cullen in charge. Further services were held at the Heise Hill Church, Bishop Alvin Winger in charge, assisted by Rev. William Vanderbent and Rev. Cecil Cullen. Interment was in the adjoining cemetery.

BALDWIN — Mrs. Edith Baldwin, widow of the late William Baldwin was born in Brant, Ohio, November 18, 1890, passed away at the Dettmer General Hospital, January 20, 1964. She is survived by two daughters, Mrs. William Faulkner and Mrs. Elmer Hawn, Tipp City; one son, Howard; three grandchildren, one sister and three brothers.

Funeral service was held in the Brant Methodist Church, Pastor James Weeks and Rev. Elam Dohner officiating. Interment was in the Maple Hill Cemetery.

COBER—John Cober, born June 19, 1901, to the late Benjamin and Lavina Cober, Gormley, Ontario, passed away in the Stouffville hospital, December 2, 1963. Surviving are his wife, Betty Montgomery Cober, one daughter, Mrs. Strybach, one son, Robert, two grandchildren, three sisters and one brother.

The funeral services were held from the Heise Hill Church, Rev. Alvin Winger officiating. Interment was in the adjoining cemetery.

KREIDER—Asa S. Kreider, son of the late Rev. William H. and Delilah Shirk Kreider, was born near Shannon, Illinois, April 4, 1883, passed away in Sterling Hospital, January 28, 1964.

He was united in marriage to Miss Etta Fox, February 22, 1906. In addition to his widow he is survived by two sons, Lawrence and Preston, one daughter, Mrs. Chester Seng, Milledgeville; two brothers, three sisters, six grandchildren and one great-grandson.

Very early in life he united with the Brethren in Christ Church, becoming a member in Goods District near Shannon, Illinois, later transferring to the Franklin Corners Church. He is remembered as an exemplary Christian, regular in church attendance and faithful as a Sunday school worker. For many years he was secretary-treasurer of the Mt. Carmel Orphanage Board. For many years he was engaged as a furniture salesman and a funeral director.

Funeral services were held at the Woodin Funeral Home in Milledgeville, Rev. Glen Shively, pastor of the Church of the Brethren and Rev. Eldon Wingerd, pastor of the Franklin Corners Church, officiated. Rev. Carl J. Carlson was also in attendance. Interment was in the Shannon Cemetery.

LOFFLIN — John A. Lofflin, Lewistown, Pa., died in the S. W. Black Community Hospital, January 10, 1964. He was born at Harrisburg, February 2, 1904. In 1926 he was united in marriage to Miss Edith L. Shatter who survives. Also surviving are two daughters, Mrs. G. Jackson Miller, Altoona and Mrs. William Carter, Lewistown, six grandchildren, five sisters and one brother.

Mr. Lofflin was a member of the Granville Brethren in Christ Church. Funeral services were held in the Heller and Baudoux Funeral Home, Rev. Harold L. Rohrer officiating. Interment was in the Juniata Memorial Cemetery.

## MCC News

### MANY SERVICE OPPORTUNITIES IN 1964

AKRON, PA. (MCC)—Because it requires approximately 625 people to keep the MCC program functioning without faltering, there are never too many candidates looking into service possibilities. Most of these are volunteers accepting two or three year assignments. Terminations regularly keep pace with new appointments so that in 1964 a wide range of service opportunities greets our Christian communities.

Persons serving in Foreign Relief Services, Voluntary Service, Pax, and Tap, receive a \$15 monthly allowance, round trip transportation, and living costs. Mennonite Mental Health Services, Ailsa Craig Boys Farm, and the MCC headquarters at Akron, Pennsylvania, offer positions on a salary basis.

### Teaching Opportunities

The Teachers Abroad Program (TAP) has openings for 35 teachers in six African nations, namely, Northern Nigeria, Nyasaland, Northern Rhodesia, Kenya, Tanganyika, and the Republic of Congo.

Prospective Congo teachers should be familiar with French and will get one year of French language study before beginning their assignments. Applications for 1964 should be initiated by April 1.

Ten teachers can make a concentrated response to the educational needs of Cleveland's inner city, particularly among Negroes who have had limited access to good education. Primarily, elementary teachers will be required.

Ten elementary and secondary teachers can go to Newfoundland, Canada.

### Psychiatric Hospitals

Brook Lane Farm Hospital, Hagerstown, Maryland; Prairie View Hospital, Newton, Kansas; and Kings View Hospital, Reedley, California, have openings for nurses, male and female aides, accountants, secretaries, kitchen and housekeeping staff, maintenance workers, and persons to assist in recreational and similar activities.

These three hospitals are also looking for professional personnel to take positions as psychiatrists, psychologists, and social workers.

### Voluntary Service

The MCC Voluntary Service department administers programs in Haiti, Dominican Republic, Mexico, Newfoundland, and projects in the U.S.

VSers are assigned to institutions for retarded, homeless, and delinquent children in the

U.S.; agricultural services in Haiti and Mexico; medical services in Haiti and Newfoundland. Medical personnel is urgently needed for a newly developing hospital program in the Appalachia region of the U.S.

Mature, committed Christians are needed for the MCC work in Atlanta, Georgia, where VSers are engaged in a ministry of reconciliation.

To carry on its diversified work, Voluntary Service is looking for secretaries, teachers, psychiatric aides, unit leaders, matrons, nurses, agricultural workers, children's workers, and

normal control volunteers for the National Institutes of Health, Washington, D.C.

#### Foreign Relief and Service

Here are openings for registered nurses, medical doctors, and program directors. Major countries needing attention in 1964 include South Vietnam, Algeria, Paraguay, and Indonesia. Matrons are needed in Algeria and Greece.

#### Pax

The greater number of this year's Paxmen will be sent overseas during the months of

June, July, September, and October. Pax fellows are being placed in Africa—Algeria and the Republic of Congo; South America—Bolivia, Brazil, Paraguay; Greece, and India. Other fellows, likewise doing their alternative service in Mexico and Haiti, come under Voluntary Service administration. The skills required in all of these locations are strongly agricultural in nature. Although no road building is anticipated, a few men with construction and mechanical skills will be needed.

However, Pax is not limited to agricultural work. Among other things, Paxmen are needed

## Missions in America

*Explanatory note: Missions (\*) and Extension Churches are listed as per address.*

### ALLEGHENY CONFERENCE

Baltimore 21, Maryland: Rev. W. Rupert Turman, pastor, 925 Homberg Avenue, Church address, 611 S. Marlyn Avenue, Telephone MU 6-3189

Blairs Mills, Pennsylvania: Rev. Jacob Moyer, pastor, Dry Run, Pa.

\*Blandburg, Pennsylvania: Rev. William Berry, pastor

Breezewood, Pennsylvania (*Mountain Chapel, Ray's Cove*): Rev. Norris Bouch, pastor, Altoona, Pa., R. 2, Box 566

Holidaysburg, Pennsylvania (*Mt. Etna Church*): Joe Neumeyer, pastor, 717 Penn Street, Holidaysburg, Pa.

Hopewell, Pennsylvania (*Sherman's Valley*): Rev. Earl Lehman, pastor, R. 2, Telephone—New Granada, Murry 5-2344

\*Ickesburg, Pennsylvania (*Saville Church*): Rev. Merle Peachy, pastor, Thompsonstown, Pa., R. 1, Telephone—McAllisterville, Pa., 463-2551

Iron Springs, Pennsylvania: Rev. James Leshner, pastor, Fairfield, Pa. R. 1, Telephone—Fairfield 642-8632

Little Marsh, Pennsylvania, R. 1 (*Jemison Valley*): Rev. Larry Strouse, pastor, Telephone—Westfield, Pa. Emerson 7-5355

Mt. Holly Springs, Pennsylvania: Rev. Edward Hackman, pastor, Mounted Route. Telephone Hunter 6-5440

Red Lion, Pennsylvania: Rev. Samuel Lady, pastor. Telephone 2468-880

Three Springs, Pennsylvania (*Center Grove Church*): Rev. Marion Walker, pastor

Uniontown, Pennsylvania (*Searights*): Rev. George Kipe, pastor, Uniontown, Pa., R. 4

### ATLANTIC CONFERENCE

Allisonia, Virginia (*Farris Mines*): Rev. Bruce Urey, pastor

Callaway, Virginia:

*Adney Gap Church*: Rev. I. Raymond Conner, pastor, Callaway, Va., R. 1. Telephone 929-4277

*Callaway Church*: Rev. C. Benjamin Fulton, pastor, 1531 Riverdale Road, S.E., Roanoke 13, Virginia

Harrisburg, Pennsylvania (*Bellevue Park Brethren in Christ Church*): Rev. Joel Carlson, pastor, 14 North 20th Street. Telephone—CEDar 2-6488. Church address, 2001 Chestnut St.

Hillsville, Virginia (*Bethel Church*): Rev. Edgar Giles, pastor, Hillsville, Va., R. 4, Telephone—Sylvatus, RO 6-3238

Hunlock Creek, Pennsylvania: Rev. Ross Morningstar, pastor, 311 Vine St., Berwick, Pa.

\*Llewellyn, Pennsylvania: Rev. Charles Melhorn, pastor; Telephone—Minersville, Liberty 544-5206

\*New York City, New York: 246 East Tremont Avenue, Bronx 57, New York, (*Fellowship Chapel*) Telephone—TR 8-0937, Rev. Paul

Hill, superintendent, Mrs. Evelyn Hill, Rev. Roy H. Mann, Mrs. Esther Robinson, I-W and V.S. Workers: Miss Edna Hill, Mr. Darrel Gible, Mr. Paul Kennedy, Mrs. Mary M. Kennedy, Mr. Eber Wingert, Mrs. Delores Wingert, Mr. Donald Alvis, Mrs. Dorothy Alvis, Mr. Leon Kanagy, Mrs. Frances Kanagy, Mr. Clair Barkle, Mrs. Dorothy Barkle, Mr. Mark Peachey, Mrs. Mark Peachey

\*New York City, New York (*Brooklyn Mission*): 984 Bedford Avenue, Brooklyn 5, N.Y., Parsonage, 215 Walworth St., Brooklyn 5, N.Y., Rev. Harold Bowers, pastor, Mrs. Catherine K. Bowers

### CANADIAN CONFERENCE

Concord, Ontario, Canada: Rev. Arthur Heise, Gormley, Ontario, Canada

Delisle, Saskatchewan, Canada: Rev. Marshall Baker, pastor, Delisle, Saskatchewan, Canada

Hamilton, Ontario, Canada (*Ridgemount Brethren in Christ Church*): Cor. of Jameston and Caledon Streets, Office Telephone—FU 3-5212, Rev. J. Allan Heise, pastor, 396 West Second Street, Telephone—FU 3-5309

\*Meath Park, Saskatchewan, Canada (*North Star Mission, Howard Creek and Paddockwood Churches*): Rev. Maurice Moore, pastor, Mrs. Mabel Moore

Port Rowan, Ontario, Canada (*Walsingham Centre*): Rev. John Pawelski, pastor

Saskatoon, Saskatchewan, Canada: Rev. Ronald Lofthouse, pastor, 1 Malta Street

### CENTRAL CONFERENCE

\*Chicago, Illinois: 6039 South Halsted Street, Chicago 21, Illinois, Telephone—TRiangle 3-7122, Rev. Carl Carlson, pastor, Mrs. Avas Carlson, Misses Grace Sider, Lily Wyld

Cincinnati, Ohio: 2951 Sidney Avenue, Cincinnati 25, Ohio, Rev. William Engle, pastor, Telephone—Liberty 2-3891

Dayton, Ohio (*Church, 831 Herman Avenue*): Rev. Ohmer Herr, pastor, Clayton, Ohio, R. 1

Dearborn, Michigan (*near Detroit*): 4411 Detroit Street (Church and parsonage), Rev. Maurice Bender, pastor, Telephone—CR 8-6850

Ella, Kentucky (*Fairview and Miller Fields Churches*): Rev. P. B. Friesen, pastor, Columbia, Kentucky, R. 3, Box 157

Garlin, Kentucky (*Bloomington Church*): Rev. Curtis Bryant, pastor

Gladwin, Michigan, R. 4: Rev. Gary Lyons, pastor

Hillman, Michigan, R. 1, (*Maple Grove Church at Rust*): Rev. Milford Brubaker, pastor

Knifley, Kentucky: Rev. Gaylerd Miller, pastor Telephone—Campbellsville 465-7980

Shanesville, Ohio: Rev. David Buckwalter, pastor, Telephone—Sugar Creek 2-4212

Sheboygan, Wisconsin: 1325 Carl Avenue, Telephone—Glencourt 8-2627, Rev. Tyrus Cobb, pastor

Smithville, Tennessee (*Pomeroy Chapel*): Rev. John Schock, pastor, R. 7, Sparta, Tennessee

Uniontown, Ohio: Rev. Henry P. Heisey, pastor, 4052 Georgetown Road, Canton 5, Ohio

Phoneton, O. (*Phoneton Community Church*): Rev. Elam O. Dohner, pastor, P.O. Box 95, Phoneton, Ohio

### MIDWEST CONFERENCE

Colorado Springs, Colorado (*Mountain View Chapel*): Rev. Earl Engle, Jr., pastor, 2402 East Caramillo Street. Telephone ME 4-1668

### PACIFIC CONFERENCE

Albuquerque, New Mexico (*Sandia Brethren in Christ Church*): 541 Utah Street, N.E. Telephone AL 6-9492, Rev. Virgil Books, pastor

\*Bloomfield, New Mexico (*Navajo Mission*): Telephone—Farmington, N. M. YR 6-2386, Rev. J. Wilmer Heisey, superintendent, Mrs. Velma Heisey, Rev. John R. Sider, Mrs. Ethel Sider, Mrs. Martha Garber, Misses Ida Rosenberger, Verna Mae Ressler, Rosa Eyster, Jane Monn, Mary Olive Lady, Anna Marie Hoover, Edna Long, Janet Oberholtzer, Mildred Brillinger, (I-W or V.S. Worker) Mr. Mervin Potteiger, Mrs. Ruth Potteiger, Mr. Glenn Shonk, Mrs. Jean Shonk, Dr. Leroy Steinbrecker, Mrs. Eunice Steinbrecker, (Navajo Interpreters: Miss Fannie Scott, Mr. Peter Yazzie)

Ontario, California: Rev. Nelson Miller, pastor, 9579 Baker Ave., Ontario, California

Salem, Oregon (*Labish Community Church*): Church address, 4522 Scott Avenue, N.E., Rev. Art Cooper, pastor, 4306 Scott Avenue, N.E., Salem, Oregon, Telephone—EM 2-7204

\*San Francisco, California (*Life Line Mission*): 306 Minna Street, 94103, Telephone EX 2-2220, Rev. Avery Heisey, Supt., Rev. Harold Paulus, Pastor; V.S. workers: Mr. John Ruegg, Mrs. Clara Ruegg; I-W workers: Mr. Lyle Zook, Mr. Glen Pierce.

\*San Francisco, California (*Life Line Chapel*): 422 Guerrero Street, 94110, Telephone UN 1-4820, Rev. Avery Heisey, Pastor, Mrs. Emma Heisey, Mr. Harry Burkholder; V.S. workers: Miss Dorothy Knesly, Miss Linda Bert, Miss Marion Trayer; I-W worker: Mr. Dallas Adams.

#### Contributions to World Missions

send to:

BRETHREN IN CHRIST WORLD MISSIONS  
P. O. Box 171  
Elizabethtown, Pa.  
Telephone 717-EM 7-7045

#### Contributions to Missions in America

send to:

Andrew Slagenweit  
West Milton, Ohio

#### Contributions to Peace, Relief and Service Committee

send to:

Clair Hoffman, 320 S. Market Ave.,  
Mt. Joy, Pa.



for relief distributions; tutoring at the Weierhof School for Boys in Germany; construction, maintenance, and repair of buildings and equipment. Two positions, those of electrical engineering teacher and mechanical engineering teacher for Crete, are extremely important and challenging.

Aptitude for learning a foreign language is considered in accepting Paxmen.

#### Menno Travel Service

Frequently, Menno Travel Service has opportunities for secretaries and bookkeepers, and occasional openings for branch managers and administrative assistants.

#### MCC Akron Headquarters

There are regular openings for stenographers and personal secretaries. Two accountant positions will be open in June; two maintenance positions in June and September; one mail clerk position in August; and a central files supervisor is needed immediately.

\* \* \*

For more information and for application forms, write to the Personnel Office, Mennonite Central Committee, Akron, Pennsylvania. For other service opportunities, write to your conference service office.

## News Items

### COLORADO SENATE REJECTS DEATH PENALTY MORATORIUM

DENVER (EP)—The Colorado Senate defeated a proposed moratorium on the death penalty after two hours of emotional debate.

A resolution to place the proposed moratorium of five years on the ballot as a constitutional amendment won only nine votes. Twenty-three senators voted against it.

Sen. Wilkie Ham, Lamar Democrat, in fighting the proposal, cited the Biblical quotation of "an eye for an eye" as evidence of the justice of capital punishment.

This brought a sharp rebuke from Sen. Roy McVicker, Wheat Ridge Democrat and a Methodist lay preacher. He charged Sen. Ham had misinterpreted the Bible: "The strength of this country is not in the lynch mob; the strength is in the people who had strong roots. An 'eye for an eye' doesn't take us back to the Bible; it takes us back before the Bible."

Opponents of the proposed moratorium accused backers of "sentimentality and timidity" and declared the state should not have to care for murderers for the rest of their lives.

Sen. James Donnelly, a Trinidad Democrat who has acted numerous times as official physician at Colorado executions, said, "Not one of those men would I bring back."

### DEFENSE DEPT. HOSPITALS BAR FREE CIGARETTES TO SERVICEMEN

WASHINGTON, D. C. (EP)—Free distribution of cigarettes in military hospitals and clinics, long a goodwill advertising project of tobacco companies, is ended.

The Defense Department announced a ban on gift cigarettes in its 479 medical institutions.

And in another reaction to the federal report linking smoking to health hazards, the military establishment said it would establish an educational program to point out dangers to the cigarette habit to the 2,700,000 men and women in the armed forces.

### SCHOOL BOARD DROPS BIBLE READING, SETS SCRIPTURE STUDY AS LITERATURE

LEBANON, PA. (EP)—The Cornwall-Lebanon Joint School Board, involved in a federal court

suit for permitting Bible reading, switched to a compulsory 15-minute daily class in "literature" of the Bible.

School officials dropped their permissive Bible reading program and substituted the Bible class after engaging the services of a Philadelphia law firm to defend them in a suit backed by the American Civil Liberties Union.

Board members voted 22 to 2 to change their tactics in the Bible issue. They rescinded the permissive Bible reading order to teachers and adopted a resolution requiring each homeroom teacher in the 3,700-student system to devote 15 minutes each school day "to read, or have read, selections from the Holy Bible, and from such other sources as, in the discretion of the administration, best illustrate its literary and historical qualities."

### BRITISH CLERGY OPPOSE "RIVER OF AMERICAN DIRT"

LONDON (EP)—A public campaign to control the flow of pornographic literature into this country from the United States is being planned by the newly-established London Committee Against Obscenity.

The committee is headed by Father Thomas Corbishlev, of the famed Jesuit Farm Street Church, and supported by the Rev. Kenneth Greet of the Methodist Department of Christian Citizenship, and Rabbi Raymond Apple of the Bayswater Synagogue.

In a statement here, the committee complained that "tens of thousands" of pornographic and obscene American magazines are pouring into Britain.

Declaring that these magazines are reported enjoying heavy sales, the committee said "this river of American dirt is causing harm to British youth."

### TORONTO MINISTERIAL GROUP TOLD LAW BARS PASTORAL HYPNOSIS

TORONTO, ONT. (EP)—Eleven Toronto clergymen of four denominations reported here they wish to use hypnosis in religious counselling but have been told it is against the law.

The group — four Anglicans, three United Church ministers, three Baptists and a Presbyterian—took part in a demonstration of group hypnosis under the leadership of Canon Joseph Wittkofski, Protestant Episcopal priest from Charleroi, Pa.

Canon Wittkofski reportedly has been practicing pastoral hypnosis for some time.

The warning against using hypnosis in Ontario came from the Provincial Minister of Health, Dr. Matthew Dymond. His department is responsible for enforcement of the Ontario Hypnosis Act of 1961, which says hypnosis may be practiced only by qualified doctors, dentists and psychologists and students in those professions supervised by qualified personnel.

Sentences provide fines ranging from \$100 to \$2,000 and jail terms up to nine months. The provincial cabinet may exempt "any class" of persons from the act, however.

### PRIEST CHARGES DR. ROCK'S STAND CREATES "SCANDAL"

CLEVELAND, OHIO (EP)—Dr. John Rock, a developer of the contraceptive pill, is creating a "scandal" when, as a Roman Catholic, he insists that the pill is a moral means of family limitation, a priest said here.

Catholics are obliged to follow the Church and not the personal conscience of Dr. Rock, said Msgr. Francis W. Carney, director of the Diocesan Family Life Bureau, in a sermon at St. John Cathedral.

Citing questions raised in a national TV interview of Dr. Rock, Msgr. Carney said the physician "openly opposes the stated Catholic opinion in the matter of artificial birth control through the use of the contraceptive pill."

Pope Pius XII, the priest said, explicitly commenting on the morality of the pill, endorsed its medical use for therapeutic reasons only, but condemned its use for purely contraceptive purposes.

### NEW DRAFT PROCEDURES

A recent order issued by Selective Service states that "a physical and mental examination be given to Selective Service registrants as soon as possible following their eighteenth birthday."

Orders have already gone out that registrants should be classified immediately so that the examination of 18-year-olds can begin July 1, 1964. This order applies to conscientious objectors also. All 18-year-old men in I-A, I-A-O, and I-O and not married will be given the physical and mental exams.

This does not mean they will be ordered to work immediately. The move is simply part of the effort to better utilize the manpower resources of the country.

### EVANGELICALS MEET APRIL 7-9 AT CHICAGO IN 22ND CONCLAVE

CHICAGO (CNS) — Chicago will become the evangelical capital of the U.S. April 7-9 as pastors, leaders and laymen from some 50 denominations converge at the Pick-Congress Hotel for the 22nd annual convention of the National Association of Evangelicals.

They will hear such speakers as Evangelist Billy Graham, Dr. Oswald C. J. Hoffmann of the "Lutheran Hour" and Dr. K. Owen White, president of the Southern Baptist Convention.

More than 1,000 persons are expected to participate in sessions of the 15 commissions and related agencies of the NAE, which will be shaping policies for the evangelical movement in efforts from broadcasting to world relief.

Topics will include "Evangelical Relationships with National Ecumenicity" and "The Vatican Council and Protestant-Catholic Relationships."

Other speakers for public sessions will be Congressman John B. Anderson of Illinois; Dr. Paul Petticord, president of Western Evangelical Seminary, Portland, Ore.; the Rev. Myron Augsburg, a Mennonite evangelist from Atglen, Pa., who heads Inter-Church Evangelism, and Dr. Robert A. Cook, president of NAE and also of The King's College, Briarcliff Manor, N. Y.

Morning devotions will be led by Dr. Howard P. Courtney, Los Angeles, general supervisor of the International Church of the Four-square Gospel; the Rev. Howard O. Jones, an associate evangelist of the Billy Graham Association, and Dr. Louis Rawls, Chicago, pastor of the Tabernacle Baptist Church.

Each (denomination) Church may send one ministerial and one lay delegate to the Convention. Write NAE, P. O. Box 28, Wheaton, Ill., for official credential blanks.